

## REPORT

## NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 20th May 1911.

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## LIST OF NEWSPAPERS.

[As it stood on the 1st January 1911.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<b>BENGALI.</b>					
1	"Bangabandhu"	Calcutta ...	Weekly	Barendra Lal Mukerjee, Brahmin, age 38.	1,000
2	"Bangaratna"	Ranaghat ...	Do.	Kanai Lal Das, Karmakar, age 30	The paper is not widely circulated.
3	"Bangavasi"	Calcutta ...	Do.	Behary Lal Sarkar, Kayastha, age 53	15,000
4	"Bankura Darpan"	Bankura ...	Do.	Ram Nath Mukherji, V.L.M.S., Brahmin, age 49.	800
5	"Basudeva"	Calcutta ...	Do.	Kedar Nath Bharati, Brahmin, age 35	1,000
6	"Basumati"	Ditto ...	Do.	Bibhuti Bhushan Paitandi, Mukhtear	300
7	"Birbhum Hitaishi"	Suri ...	Do.	Debendra Nath Chakravarti Brahmin, age 37,	800
8	"Birbhum Varta"	Do. ...	Do.	Prabodha Nanda Sarkar, Kayastha ...	900 to 1,000
9	"Burdwan Sanjivani"	Burdwan ...	Do.	Dina Nath Mukherji, Brahmin, age 42	350
10	"Chinsura Vartavaha"	Chinsura ...	Do.	Panchowri Banerji, Brahmin	5,000
11	"Daily Hitavadi"	Calcutta ...	Daily	Hari Dass Dutt, Kayastha, age 39 ...	400
12	"Dainik Chandrika"	Ditto ...	Do.	Shibnarain Baunerji, M.A., B.L., Brahmin.	1,500
13	"Dharma-o-Karma"	Ditto ...	Monthly	Panchowri Banerji, Brahmin	30,000
14	"Education Gazette"	Chinsura ...	Weekly	Hari Das Dutt, Kayastha, age 39 ...	1,000
15	"Hitavadi"	Ditto ...	Do.	Behary Lal Roy	600
16	"Hindusthan"	Ditto ...	Do.	Ananda Charan Chaudhury, Kayastha, age 35; Surendra Nath Mitra, Kayastha.	600
17	"Jagaran"	Bagerhat ...	Do.	Biswaswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha.	1,200
18	"Jasohar"	Jessore ...	Do.	Bagola Chandra Ghose, Kayastha, age 37.	About 300
19	"Kalyani"	Magura ...	Do.	Surendra Nath Sen, age 32, Hindu ...	400
20	"Khulnavasi"	Khulna ...	Do.	Bonwari Lal Goswami, Brahmin, age 45.	Small.
21	"Manbhum"	Purulia ...	Do.	Rev. Lall Behari Shah, Native Christian, age 24.	300
22	"Matribhumi"	Chandernagore ...	Do.	Priya Nath Guha, Kayastha, age 37...	3,000
23	"Muhammadi"	Calcutta ...	Do.	Madhusudhan Jana, age 60 ...	200
24	"Murshidabad Hitaishi"	Saidabad ...	Do.	Charu Chandra Roy, Kayastha, age 36	400
25	"Navajivani-o-Swadeshi Christian."	Calcutta ...	Do.	Sosi Bhushan Banerji, Brahmin, age 44	600
26	"Nayak"	Ditto ...	Daily	Purna Chandra Chatterji, Brahmin, age 45; Banku Behari Ghose, Goals, age 39.	500
27	"Nihar"	Contai ...	Weekly	Kamakhyia Proccad Ganguli, Brahmin, age 61.	Poor.
28	"Pallivarta"	Bongong ...	Do.	Amulya Ratan Chatterjee, Brahmin, age 38.	About 300
29	"Pallivasi"	Kalna ...	Do.	Rakhal Chandra Chakravarti, Brahmin, age 27; Gopal Chandra Mittra, Kayastha, age 62.	500
30	"Prachar"	Calcutta ...	Monthly	Behary Lal Roy	.....
31	"Prasun"	Katwa ...	Weekly	Ganendra Nath Das, M.A., B.L., Brahmo, age 56.	300
32	"Pratihar"	Berhampore ...	Do.	Purna Chandra Ghattak, Brahmin, age 45.	50
33	"Purulia Darpan"	Purulia ...	Do.	Shiva Nath Sastri, M.A.; Ramananda Chatterjee, M.A.	7,000
34	"Ratnakar"	Asansol ...	Do.	Mrinal Kanti Ghose, Kayastha, age 39	2,000
35	"Samaj"	Calcutta ...	Do.	Hem Chandra Nag, B.A., Kayastha, age 27.	1,000
36	"Samay"	Ditto ...	Do.		
37	"Samvad Purnachandrodaya"	Ditto ...	Daily		
38	"Sanjivani"	Ditto ...	Weekly		
39	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Calcutta ...	Do.		
40	"Surbarnabanik"	Do. ...	Do.		
41	"Twenty-four Parganas Vartavaha."	Bhawanipur ...	Do.		
<b>HINDI.</b>					
42	"Bharat Mitra"	Ditto ...	Weekly	Mahabir Prasad, Vaisya, age 36; and Amrita Lal Chakravarti, Brahmin, age 47.	2,200



## LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<b>HINDI—conold.</b>					
43	"Bihar Bandhu" ...	Bankipore	Weekly	Ram Kishore Singh, Ondhia Kurma, age 30.	500
44	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, Kayastha, age 36 ...	1,000
45	"Ghar Bandhu" ...	Ranchi ...	Do.	Rev. Dr. A. Nottrott ...	1,000
46	"Hindi Bangavasi" ...	Ditto ...	Do.	Hari Kissen Joahar, Khettri, age 31 ...	6,000
47	"Hitvarta" ...	Ditto ...	Do.	Rao Purandhar, Mahratta, Brahmin, age 38.	2,000
48	"Marwari" ...	Calcutta ...	Do.	S. K. Tebrevala, Hindu, age 35 ...	500
49	"Sattya Sanatan Dharm" ...	Ditto ...	Do.	Radha Mohan Gokulji, Vaisya, age 40 ...	300
50	"Sri Sanatan Dharm" ...	Ditto ...	Do.	Ambika Prasad Bajpa ...	200
51	"Shiksha" ...	Arrah ...	Do.	Shukul Narain Panday, Brahmin, age 38.	250
52	"Tirhut Samachar" ...	Musaffarpur	Do.	Pandit Jaganand ...	100
53	"Baree Bazar Gazette" ...	Calcutta ...	Do.	...	...
54	"Lakshmi" ...	Gya ...	Monthly	Lala Bhagwan Din ...	Not known.
<b>PERSIAN.</b>					
55	"Namai Muqaddas Hablul Matin."	Calcutta ...	Weekly	Sayyid Jalaluddin, Shiah, age 59 ...	1,000
<b>URDU.</b>					
56	"Al Punch" ...	Bankipore	Weekly	Syed Hussin, Muhammadan, age 36...	250
57	"Darus Sultanat" ...	Calcutta ...	Do.	Quasi Abdul Latif, Muhammadan, age 38.	400
58	"Star of India" ...	Arrah ...	Do.	Munshi Muhammad Zaharul Haq, Muhammadan, age 40.	350
<b>URIA.</b>					
59	"Garjatbasini" ...	Talcher ...	Weekly	Bhagiratti Misra, Brahmin, age 41 ...	...
60	"Nilachal Samachar" ...	Puri ...	Do.	Baidya Nath Singh, Sikh, age 32 ...	700
61	"Sambalpur Hitaisini" ...	Bamra ...	Do.	Dinabandhu Garhnaik, Ohava, age 35.	...
62	"Samvad Vahika" ...	Balasore ...	Do.	Harish Chandra Sarkar, Sadgope, age 33.	500
63	"Uriya and Navasamvad" ...	Cuttack ...	Do.	Ram Tarak Sen, Tamuli, age 48 ...	600
64	"Utkal Dipika" ...	Cuttack ...	Do.	Gauri Sankar Roy, age 76 ...	1,000
65	"Utkal Varta" ...	Ditto ...	Do.	Moni Lall Moherana, Karmoker,	500



*Additions to, and alterations in, the list of Vernacular Newspapers as it stood on the 1st January 1911.*

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Daily Hitavadi"	Calcutta ...	Daily	Panchcowri Banerji, Brahmin	Defunct.
2	"Hindi Biharee"	Bankipur	Weekly	.....	.....
3	"The Business Man"	Calcutta ...	Monthly	.....	.....
4	"Mithila Mihir"	Durbhanga	Weekly	.....	.....
5	"Bajrang Samachar"	Jamora (Gaya)	Monthly	.....	.....
6	"Sulabh Samachar"	Calcutta ...	Weekly	Rai Narendra Nath Sen Bahadur, Baidya.	.....

Circulation

500

1,000

1,000

5,000

5,000

500

300

200

250

100

.....

Not known.

1,000

200

400

300

.....

700

.....

500

500

1,000

500



1880

THE STATE OF NEW YORK, in SENATE,  
January 11, 1881.

REPORT OF THE	COMMISSIONERS OF THE	LAND OFFICE,	IN ANSWER TO A RESOLUTION PASSED BY THE SENATE, JANUARY 11, 1881.
ALBANY:	WILEY & SONS, PRINTERS.	1881.	

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## I.—FOREIGN POLITICS.

WITH reference to the refusal of the residents of Nairobi, the capital of East Africa, to permit educated Indians to settle there permanently or Indians with Indian medical degrees to practise there as physicians, the *Sanjivani* [Calcutta] of the 11th May says that the attention of the King-Emperor should be drawn to these instances of maltreatment.

SANJIVANI,  
May 11th, 1911.

## II.—HOME ADMINISTRATION.

## (a)—Police.

2. The *Jasohar* [Jessore] of the 6th May says that the Government of Eastern Bengal and Assam has decided to extend by six months the period of service of a punitive police force in certain villages under the Munshiganj and Shrinagar thanas in the Dacca district. The writer prays the authorities to take pity on the inhabitants of the villages and reconsider the matter.

JASOHAR,  
May 6th, 1911.

Extension of the period of service of a punitive police force in the Dacca district.

3. The *Jasohar* [Jessore] of the 6th May learns from a correspondence in the *Bengalee* that a number of coolie recruiters are coming to India from Mauritius for the purpose of recruiting indentured coolies for English planters in the island. The authorities here are requested to keep a sharp eye on the recruiters and prevent them from enticing away simple-minded Indian coolies with gilded lies and false pretexts. A few years ago the *Bengalee* published a horrible tale of the sufferings of a respectable Punjabi in Mauritius.

JASOHAR,  
May 6th, 1911.

Cooly recruiters from Mauritius.

4. The *Jasohar* [Jessore] of the 6th May takes exception to the further extension of the sun-set proclamation in Calcutta on the ground that the city is now free from all disturbances.

JASOHAR,  
May 6th, 1911.

5. The *Jasohar* [Jessore] of the 6th May says that Kabulis commit all sorts of oppression on villagers after having lent them money at high rates of interest and sold them piece-goods, etc., on credit. If the Kabulis must be allowed to go on tramping through the country in the interest of free trade, they should at least be prevented from carrying stout *lathis* with them. The authorities should lose no time in taking steps in this matter.

JASOHAR,  
May 6th, 1911.

Kabulis in the mufassal.

6. The *Hitavadi* [Calcutta] of the 11th May is surprised to see that all the local Anglo-Indian journals are quite silent on the Dacca shooting case. What have the supporters of the police, asks the paper, to say to the unreserved pronouncement of the High Court that the police in this case has committed forgery in its records?

HITAVADI,  
May 11th, 1911.

The paper feels confident that the Government of Bengal will hold a sifting enquiry into the allegation and will award severe punishment to the guilty.

7. The *Hitavadi* [Calcutta] of the 12th May has the following:—  
We are delighted at Sir Lancelot Hare's scheme of establishing *panchayat* circles in each district, comprising one or more thanas, with a Sub-Deputy Collector in charge of each circle. The villagers in general and the members of the *panchayats* in particular will then be rid of their dependence on police help in every matter. Government, too, will no longer be under the necessity of relying upon the police for information about villages, for such information will now be supplied by the circle officer. The result of this will be to raise the position of the *panchayat* in public estimation. The circle officer may also with the co-operation of the *panchayat* make adequate provision for grazing ground, agricultural and sanitary improvement and drinking water, as well as arbitrate

HITAVADI,  
May 12th, 1911.

The proposed extension of *panchayat* system in Eastern Bengal.



in petty civil and criminal disputes. But we have one observation to make in this connection. The reason why respectable people do not come forward to serve in Municipal and District and Local Boards is not that they are loath to work gratuitously for the public good, but that they are unwilling to be subjected to galling dependence in such gratuitous work. Now it is to be feared that the circle officer may seek to lord it over the *panchayat*. To avoid this risk, where competent local men are to be found no Sub-Deputy Collector should be appointed as circle officer. The circle officer should always be a man of position and experience, for the appointment of inexperienced people to that office will not be attended with satisfactory result.

HITAVADI,  
May 12th, 1911.

8. The *Hitavadi* [Calcutta] of the 12th May asks, who is to compensate the accused in the Dacca shooting case for the trouble, harassment and pecuniary loss they have

The Dacca shooting case.

suffered? This case is most discreditable to the Eastern Bengal Police. It is said that ever since his release the movements of the accused Hiranya Kumar are being watched by detectives. One day a detective called at his house and asked him to come out into the street. When asked the reason of this, the detective replied that it was for the purpose of pointing him out to two new detectives who had been appointed henceforth to watch his movements. Hiranya Kumar, however, did not comply with the request.

HITVARTA,  
May 11th, 1911.

9. In an article under the head-line noted on the margin, the *Hitvarta* [Calcutta] of the 11th May refers to the objectionable conduct of the police as exposed by the

Black deeds of the police.

High Court in the Howrah gang case and Midnapore conspiracy case as well as to the efforts of the liberal-minded Englishmen who have taken upon themselves, at some personal sacrifices, to agitate for the reform of the Indian Police, and says that this is an opportunity for the rulers to show firmness of mind and their love for justice which is characteristic of the British nation.

"It is long," observes the paper, "since we are crying for genuine reform of the police and the officials themselves have often admitted its necessity, but it is to be regretted that the way which they choose to adopt is not satisfactory. The only effective method of reforming the police is to hold open enquiries into its conduct and to award exemplary punishment to guilty officers. But the views of the authorities appear to be reverse of it. To them the proper way is to hold enquiry as well as to award punishment secretly, the result of which is that want of confidence in the police is becoming more and more marked among the people who become suspicious when they do not see the authorities doing anything openly in this connection to mitigate the evil. Such weakened confidence of the people in the authorities is never desirable; it is calculated to do harm to both the parties, and it is for this reason that we draw the attention of the Government again and again to the police conduct."

BURDWAN SANJIVANI,  
May 11th, 1911.

10. Referring to the statement made in the *Indian Daily News* and the

Spying on newspaper correspondents in Eastern Bengal.

*Bengalee* to the effect that in Eastern Bengal detective police officers are keeping a sharp eye on all newspaper correspondents, the *Burdwan Sanjivani*

[Calcutta] of the 11th May asks if newspaper correspondents are criminals in the opinion of the police. As a matter of fact they are generally very respectable people and often men of high character, education and position. Under the circumstances the conduct of the police in Eastern Bengal is altogether unwarrantable. If they ever want any information about a newspaper correspondent they can easily get it from the office of the newspaper with which he corresponds. Instead of frittering away their energies in the manner they are doing at present the police ought to devote themselves entirely to the work of detecting thieves and dacoits who are terribly oppressing the country. The attention of the Lieutenant-Governor of Eastern Bengal and Assam is drawn to the matter.

BASUMATI,  
May 13th, 1911.

11. *Anent* the same subject, the *Basumati* [Calcutta] of the 13th May says that the efforts of the police to keep themselves occupied in this fashion without having

*Ibid.*

anything else to do are simply ridiculous. They are, however, sufficient to frighten poor correspondents out of their wits. It is considered in some quarters that the police are hunting for correspondents for the *Sulabh Samachar* and the *Visvaduta*. If so, rejoice, O correspondents, for an opportunity has



come to you for parading your loyalty and at the same time earning some money.

12. The *Nayak* [Calcutta] of the 14th May writes as follows:—

Detectives round a Judge's residence. The detectives have lost their bearing. It is rumoured that they were lurking about the residence of a judge of high position, and, when caught, said that they were only obeying the orders of their superiors. The matter has been wired to the Viceroy. It is not yet known whether any letter has followed explaining why the detectives are behaving in this fashion. Is it because judgments are being different from what they like them to be?

NAYAK,  
May 14th, 1911.

13. The *Nayak* [Calcutta] of the 11th May writes as follows:—

Allowance to the murdered Head Constable's mother. The murderer of Sris Chandra Chakravarty, detective head constable, has not yet been traced. But it is rumoured that Government has taken his two brothers into police service and granted a life-allowance of Rs. 50 per month to his mother. We are loath to believe this rumour, for, considering that nothing is as yet known as to why Sris Chandra was murdered and who murdered him, it is not likely that Government should grant an allowance to his mother.

NAYAK,  
May 11th, 1911.

14. The report we published, writes the *Nayak* [Calcutta] of the 17th

Pension to Sris Chandra Chakravarty's mother. May, about taking two brothers of the murdered Head Constable, Sris Chandra Chakravarty, into the police service and granting a life-pension to his mother, is not altogether false. Considering that nothing is as yet known about the murder, the granting of the pension is totally unaccountable. We beg to draw the attention of Lord Hardings to the matter. We request him to institute an enquiry into the murder case, for we may then know whether there is any mystery in it. How is it that if a person who has even the slightest connection with the police is murdered, his kith and kin to the furthest degree of relationship will get pension? It is true that the police has not been able to trace even a single case of political murder, but the public knew that they at least tried to trace the murder of Mr. Allen and Inspector Nanda Lal Banerjee. In the case of Sris Chandra's murder, however, the public does not see any sign of activity on the part of the police to detect the murderer.

NAYAK,  
May 17th, 1911.

15. The *Samay* [Calcutta] of the 12th May says that Mr. Mackarness's

The criticisms of the Indian police in England. scheme of the reform of the Indian Police is most judicious, and humbly requests Government to promptly remove the present abuses in the Police Department. Every experienced man will agree that the law about the recording of confessions requires to be amended. The Premier as well as Lord Hardinge deserves our thanks for the interest they have evinced in the matter of police reform.

SAMAY,  
May 12th, 1911.

16. The *Muhammadi* [Calcutta] of the 12th May publishes the following

"A horrible incident at Khilgaon." correspondence:— Raimohan Das, Krishna Chand Das, Guru Charan Das and others of village Khilgaon, within the Jainsar Union in the Dacca district, have enacted a horrible deed, the recital of which would melt even a heart of stone. Raimohan Das, Manmohan Das and others used to live in the same house messing separately. Raimohan Das and Krishna Chandra Das are brothers. During Manmohan's absence at Naitabari in Mymensingh for purposes of trade, Krishna Chandra Das tried to seduce Manmohan Das's wife, but the matter getting wind the inmates of the house took Krishna Chandra to task. On Friday, the 28th April last, at noon, an altercation took place in relation to these incidents between Raimohan and Manmohan's wife. Subsequently, when Manmohan came home at night, Raimohan Das told Manmohan that his wife was unchaste and asked him to punish her. Manmohan Das denied the allegation. On this Raimohan and Krishnamohan got angry and severely beat Manmohan, breaking the bone of his right arm in two places and lacerating the body in various places. On Manmohan falling down senseless, Raimohan Das, Krishna Chandra Das and others cruelly beat Manmohan's wife and forced a *lathi* into her female organ thereby displacing her uterus, which has come out. The woman is now on her

MUHAMMADI,  
May 12th, 1911.



death bed. Manmohan has not sought any redress owing to promises made by Raimohan and Krishnamohan to compensate him with a large sum of money and give him two other wives in marriage and also owing to the near relationship subsisting between them. We and some other residents of the village carefully acquainted ourselves with these circumstances and gave information to the chaukidar and daffadar and made a written statement to the President of the Union. But they have not still made any enquiry into the matter.

We therefore humbly pray the District Magistrate of Dacca to do justice in this matter and thereby retain intact the glory of the just British Government and earn the blessings of the people.

A RESIDENT OF KHLGAON.

The editor, too, draws the attention of the District Magistrate to the matter and calls for an exemplary punishment for this brutal incident, if found true.

BHAR BANDHU,  
May 13th, 1911.

17. The *Bihar Bandhu* [Bankipore] of the 13th May notices with regret an article in the *Patrika* of the 12th instant which says, on the authority of the *Panyabes*, that a Hindu temple in the Bhera Municipality has been

demolished by the Muhammadans in the presence of the Deputy Commissioner and the Superintendent of Police and the idol smashed by a Muhammadan schoolmaster. The paper requests both the Punjab and the India Governments to make an early inquiry into the matter.

NAYAK,  
May 17th, 1911.

18. We hear, writes the *Nayak* [Calcutta] of the 17th May, that the Calcutta Police will be thoroughly remodelled.

The Calcutta Police.

The police in this country has more than once been remodelled, but never to the satisfaction of the people. Why it has always been so, we shall say today. At the beginning, however, we declare that we are no enemies of the police, but often its friends. There are many honest and generous officers in the higher ranks of the police service. But we want to see the service better still. The following are the two main defects of the Calcutta Police Force :—

(1) Appointment of Constables—The up-country constables of the Calcutta Police are a completely worthless lot, and perfectly unfit to deal with the gentleman population of the city. Their conduct is outrageous, their language rude. People asking them for information regarding streets and localities are not only disappointed but even insulted. In dispersing crowds they are of no use; in preventing riots their help is altogether out of the question. We think that it was Lord Curzon who proposed to have the present constables of Calcutta superseded by educated young men belonging to respectable castes. If this proposal is carried out, we firmly believe that the constabulary will be immensely improved.

(2) Inspectors and Sub-Inspectors of the Calcutta Police are recruited from high and cultured ranks of the society. They are educated and gentle. But the Sahib Superintendent under whom they work are not men of culture and education. In fact, the conduct of this superior staff of Sahib officers fully maintaining the traditions of police rudeness and cruelty in this country. Educated Sub-Inspectors and Inspectors feel it a disgrace to work under them and have often to do unjustifiable and wrong acts for satisfying them. The Calcutta Police is composed of a bad lot at the bottom, a bad lot at the head, and a good lot of educated men and graduates in the middle. There is, consequently, no harmony in the force. Some seek prosperity through sycophancy, some by back-biting, and others by procuring convictions anyhow. If one officer has a spy in a party of anarchists, another officer informs the party of it. Last of all, there is nepotism, which must be doing a good deal of mischief.

(b)—Working of the Courts.

NAYAK,  
May 11th, 1911.

19. The *Nayak* [Calcutta] of the 11th May says that newspapers should no longer be allowed to have "dummy" printers who go to jail for the writings of editors. These

Dummy printers.



printers are generally compositors and are too ignorant to be able to form any idea of the substance of what they print. Editors ought to declare themselves as printers of the papers they edit. The new Press Act, however, is a bar to their doing this; for a newspaper now runs the risk of being called up to pay a deposit of Rs. 5,000 if it does not change its printer. If, therefore, Government assures all old newspapers that no deposits will be demanded from them for changing their printers, many editors may now become printers also. The immediate occasion, continues the paper, which makes it say all this is the *Hitavadi's* application to have a new printer. He who declares himself an ignorant man and a mere cat's paw in the hands of others ought never to be declared a printer by a Magistrate.

Editors of newspapers conducted for pecuniary gain are curious animals who have to satisfy all people and do every description of work, high and low. The Babus (proprietors) will order the editor to write out such a vehement article as may create a sensation. The article is written and published, and perchance the printer goes to jail and the editor is dismissed. But if the editor becomes also the printer of a newspaper he becomes legally responsible for what he writes and he may refuse to let such things occur or, at the request of the proprietor, to indulge in strong writing, without in any way jeopardising his situation as editor. We, therefore, request the authorities to compel editors to be printers, and allow no newspaper to have a dummy printer.

20. The *Nayak* [Calcutta] of the 13th May delivers itself as follows:—

About printers.

Since the question has arisen it would be better to speak the truth, for no one else would speak the undisguised truth in this matter. The matter in the *Bangavasi*, the *Hitavadi* and the *Basumati* is made over to somebody to be composed under the *thika* (contract) system. The man who takes over the contract sets up as printer. We cannot say that these *thikadar* compositors are well educated. Nor can we say that they can understand the meaning of all the articles and other writings that appear in the papers week after week. Nay, they do not find time to even go through many of the articles, and yet they are responsible in law courts for the printing and publication of whatever appear in the papers.

We shall now speak of the editorial staff. Each paper has one editor and three or four sub-editors. It is not in every case that the editor looks over every writing or passes every proof with his signature. Nor is there any rule in any office that no writing shall be composed and no proof passed without the editor's signature. The editor has to do everything from the highest to the meanest office. He has to write articles, give directions to the sub-editors as to the way in which things should be written, and when a sub-editor is absent has to manage his work. Some editors have even to play the buffoon to retain his appointment and remain in the good graces of his master. Not only has he to write to his master's orders, but has also to listen to all sorts of criticism of the paper, favourable or adverse, pronounced by the body of his master's friends. The editor indeed receives the largest pay, but he has also to bear the brunt of snubbing.

We shall next speak of the proprietors or masters. There are two kinds of masters—living and dead. The living master attends office, looks to business and gives orders. This sort of master is rather good. For work goes on before his eyes and he can understand much of it. But the dead master does not look to business directly, but receives reports from others. This is a dreadful sort of master. It is very difficult to keep him satisfied. This sort of master sees first of all whether the paper is selling well. If the number of subscribers does not increase and the cash sale does not improve daily, the editor has a hard time of it and even runs the risk of losing his appointment. But at the same time one cannot write often that which makes a paper sell. For that would make a paper liable to prosecution for sedition, which too involves loss of appointment. The poor editor is thus placed between the two horns of a dilemma.

These papers have not been established with any definite object or to propagate any particular sentiment. They have been started for the belly's sake and by way of speculation. Twenty to twenty-five years ago the profession of an editor carried with it some sort of distinction among the

NAYAK,  
May 13th, 1911.



English-educated community of Bengal, and a profession that earns for one both bread and distinction is naturally attractive. As for the *Sanjivani*, it has always been the organ of the Brahmo Samaj. The *Bangavasi*, too, once preached the Hindu propaganda under the influence of Sasadhar Tarkachuramani and the late Babu Indranath Banerji. The *Bangavasi* is still Hindu, for Hinduism pays. Under Pandit Kaliprasanna Kavyavisharad the *Hitavadi* was the organ of the English educated Congress party and supporter of Babu Surendranath Bannerji. The *Basumati* is hanging, as it were, in the air. It will have perhaps a place to stand upon if its editor can form a definite policy and party. In short, no paper has behind it a syndicate or a party in the English sense. All are pot-boilers. The object of all is somehow to manage to live and bring in two pice. They sometimes write "O cut off head, utter the name of Ram" and sometimes "Long live King George V." They are for writing whatever would sell for the time being. We repeat they have no party or politics in the English sense. Their politics is their belly and their party their dependents.

Under these circumstances, the printer, if arrested, must say "I swear to your worship, I am a mere cat's paw. I know nothing." Let not the authorities suppose from this that the editor or the writers purposely keeps in the background. In many cases the editor is bound up with the proprietor and that is why he has to keep in the background. In many cases he writes to order and is a mere tool in the hands of others. How should he surrender himself to justice under the circumstances? He is a mere instrument, and amanuensis, uttering the cry that would sell. That is why we say that the imposition upon the editor of the responsibility of becoming printer would result in the improvement of position and the increase of responsibility as well as rights of the editor. The *thikadar* printer merely does his master's bidding. His eye is to his job, to money, to the satisfaction of the master. The printer who says to-day "I swear, your worship, I am a mere cat's paw. I am ignorant, I am a mere bullock bearing loads for others" will repeat the same cry when he gets into a scrape again. To send such a person to jail is like sending a brute beast to jail. It is the proprietor and the editor who should be bound with the fetters of the law. In the Bombay Presidency educated men holding the B.A. or M.A. degree are now declaring themselves as printers. This rule should be enforced in Bengal also. He who declares himself to be an ignorant man and a mere cat's paw should by no means be permitted to declare himself as the printer of a paper. If it be not convenient to have the editor as printer then some other educated man should be printer.

We have spoken out our mind and let the cat out of the bag. We shall be glad if Sir Edward Baker and Lord Hardinge will listen to our representations and take necessary steps. The writers in Bengal are not a craven crew nor is it their object to propagate sedition keeping themselves behind an ignorant man. They are placed as we have already said between the two horns of dilemma. There are newspapers in this country in imitation of the newspapers in England, but business is not conducted in the same way. This is why the printer and the editor have to fall between two stools. Who will remedy this state of things if not the Government?

SANJIVANI,  
May 11th, 1911.

21. With reference to the sentence to pay a fine of Rs. 150 passed lately on Mahabir Kurmi, a coolie-recruiter, the *Sanjivani* [Calcutta] of the 11th May remarks that these *budmash* recruiters should be punished with imprisonment, for they have rich men behind them and so do not care for fines.

NAYAK,  
May 11th, 1911.

22. The *Nayak* [Calcutta] of the 11th May writes as follows:—  
The Rajendrapur dacoity case has been referred to the High Court by the same judge who referred the Dacca shooting case to it. In the Dacca shooting case the accused persons were declared not guilty by the majority of the jury in the Sessions Court, but in the Rajendrapur train dacoity case the jury have returned a unanimous verdict of not guilty. The case having been referred to the High Court we are not justified in making any remark on the merits of the case so long as the reference is not disposed of. But this much we can say that if even unanimous verdicts of juries can be disregarded by judges, what is the necessity of first calling



them to help in the administration of justice and then giving them to understand that their opinions are of no value.

23. Referring to the judgment of the High Court in the Dacca shooting case, the *Samay* [Calcutta] of the 12th May remarks as follows:—

The Dacca shooting case.

But for the High Court, who can say what punishment would have been inflicted upon the two accused in this case? Their prolonged detention in *hajut* for eight months has been hardship enough for them. As a result of this detention one of them is said to have gone out of mind. English judges have always been famous for an impartial administration of justice, and it is a matter of rejoicing that in this case the Hon'ble Justices Woodroffe and Carnduff have maintained that prestige and the glory of the British administration.

24. Referring to the Dacca shooting case, the *Basumati* [Calcutta] of the 13th May says:—

*Ibid.*

The freedom which justice has brought to the accused persons will make them forget the hardships of *hajut* life. We hope that in future people will be sent to *hajut* after a more careful weighing of evidence against them.

25. The *Hitavadi* [Calcutta] of the 12th May says that the complaint is generally heard that the present Municipal Magistrate of Calcutta inflicts fines even in cases of petty and venial transgression. The display of mercy in such cases would perhaps better show the magnanimity of the Municipality.

The Municipal Magistrate of Calcutta.

#### (d)—Education.

26. Commenting on the present system of education, the *Marwari* [Calcutta] of the 5th May observes that it is gradually following the footsteps of the Western civilisation. Even the graduates of the present

Present system of (irreligious) education.

day have got but little knowledge of their religion and many of them therefore turn atheists. Such system, the paper says, cannot do good to any country or community. Even if the sectarian differences be admitted to be an obstacle in the way of religious education, although it is not so in the opinion of the journal, is it not to be regretted that even such schools where religious and moral training on general unsectarian lines be imparted do not exist?

There are Christian and Brahmo institutions where the tenets of the respective religions are taught, but it is deplorable that there are no such schools or colleges for the Hindus. For want of religious training, the paper, in conclusion, says we are bidding adieu to our religious beliefs and ideals and our poor children becoming irreligious, spoil their career in this world as well as are doomed in the next.

27. The *Sanjivani* [Calcutta] of the 11th May remarks that Babu Aswini Kumar Dutt's cherished Brojomohan College has now passed under Government management, so that not one independent college is now left in East Bengal. But will Government now allow scholarships to those students of the college who have been hitherto refused scholarships? Will it, for instance, allow a scholarship to Devaprasad Ghosh, who is receiving a scholarship from public subscription?

The Brojomohan College.

28. Referring to the order of the Bombay Government regarding the distribution of sweetmeats among the students on the occasion of His Majesty's Coronation in London on the 22nd of June and the advisability of giving them lectures on loyalty, the *Sikhsha* [Arrah] of the 11th May desires that other Governments should follow the example.

Lectures on loyalty.

29. With reference to the endeavour made in England by certain clergymen and others to raise funds with a view to the establishment of colleges and training of teachers exclusively for Eurasians in India, the *Sanjivani* [Calcutta] of the 11th May asks whether it would be right to make the Eurasians

An attempt to create disunion in India.

*SAMAY*,  
May 12th, 1911.

*BASUMATI*,  
May 13th, 1911.

*HITAVADI*,  
May 12th, 1911.

*MARWARI*,  
May 5th, 1911.

*SANJIVANI*,  
May 11th, 1911.

*SIKHSHA*,  
May 11th, 1911.

*SANJIVANI*,  
May 11th, 1911.



in this country, who number hardly more than ten lakhs, utter strangers to the 310 millions of Hindus and Musalmans. Already as a result of their education in separate colleges the Eurasians are utter strangers to these great Indian communities.

SIKSHA,  
May 11th, 1911.

30. The *Siksha* [Arrah] of the 11th May says that those who are opposed to mass education are enemies of peace, for experience has shown that unruly and disorderly youths can be turned into peaceful and law-abiding citizens by means of education.

The same paper says in another note that with the introduction of compulsory education in India, permanency of peace and stability of the Government will be assured.

SIKSHA,  
May 11th, 1911.

31. In the *Siksha* [Arrah] of the 11th May one Awadh Behari Saran subscribes an article criticising the new system of education, in which it is said that though it is premature to write anything for or against the system before the expiry of a decade when one would be able to make a correct estimate of its value, yet it would not be out of place to make a few observations regarding it based upon the results already obtained during the last few years. One defect of the old system was that students used to get by heart keys and notes on text-books which without raising their general proficiency, enabled them to pass examinations. Under the new system the number of books prescribed for the examinations has been largely increased making the cramming notes impracticable cannot now be got up as under the old system. But there has been no change in the system of examinations. Questions likely to test the efficiency of the candidates are not asked. Sometimes they are required to explain with reference to the context a single line from a whole book which is not the best way of testing their knowledge. In the opinion of the writer of this article some 20 to 25 books should be prescribed in English for the I. A. and 25 to 30 for the B. A. examination while in Sanskrit 10 to 15 books for the former and 15 to 20 for the latter examination. In colleges the students should be taught to write a short analysis of each book and those failing to attend to this sort of training should not be allowed to appear at the examination. Fifty marks should be set apart for books on formation of moral character and another fifty for an essay which should be the real test of the merit of the students. Science, Philosophy, History, etc., etc., should also be taught in such a way as to give the students a thorough knowledge. The number of subjects prescribed for the I. A. and B. A. examinations should be reduced; not more than three should be prescribed for the I. A. examination, and not more than two for the B. A. in order that the knowledge of the candidates be sound and thorough. It is therefore advisable that the B. A. Honour course may take the place of the Pass course and the latter that of the I. A., while M. A. Course be substituted for B. A. Honours. Under the present system the candidates are examined in too many subjects, and their examination continues for a long time which tells heavily upon their health. It is therefore better to hold the examinations quarterly or after six months. It is also advisable that the unsuccessful candidates be examined in those subjects only in which they have failed, for it is very unjust to withhold their certificates of competency in a subject in which they have already passed.

As for the Law examination it is suggested that after passing the I. A. examination the candidate for legal professions should be required to study law for one year and then, after their examination in some four or five important law books, may be allowed to work as junior to some senior member of the bar for five years after which they may be considered to have passed the B. L. examination. As for M. L. or D. L. degrees candidates may study at home and appear privately.

After four years of study in a Medical College a student should get a certificate authorizing him to accept service or to start practice in medicine privately. In order to reduce the price of medical books the University should take up the publication of those books under its own management. The University should also look to revive the old systems of medical treatment, i.e., Misrani, Unani, Kabiraji, etc., which are now dying out.



For Engineering schools and colleges the writer suggests that the success of the boys should depend upon the consideration of their work throughout the whole session and not on the result of the examination in which they often fail owing to, in some cases, the defect of materials and tools with which they are required to work during the examination.

In conclusion, the writer desires that the University should also look after the education of the boys in agriculture, trade, art, music, drama, and various other subjects now uncared for.

32. The *Hitavadi* [Calcutta] of the 12th May characterises as unjust the remark made by the Lord Mayor at the Mansion House meeting that the inadequate provision made by the Government of India for the education of Europeans and Eurasians was a stain on the British administration in India. Government has established many schools and colleges but Europeans and Eurasians are reluctant to avail themselves of the educational facilities afforded by them. Indeed, a glance at the University calendar would reveal how few are the graduates and undergraduates in that community. Would it be right for a Government to make special provision for the education of the children of these communities, which cannot afford money for the primary education of the countless millions of Indian children?

HITAVADI,  
May 12th, 1911.

33. After noticing the arguments against a separate University for the Hindus as appeared in the leader of a recent issue of the *Statesman*, the *Hitvarta* [Calcutta] of the 11th May says that perhaps the wolf in the fable was not more solicitous for the welfare of the kid than the *Statesman* is for the Hindus.

HITVARTA,  
May 11th, 1911.

34. The *Sanjivani* [Calcutta] of the 11th May says that the prayer for denominational universities will place the Education Minister in a fix, for (1) that would mean a departure from the broad catholic policy hitherto pursued by Government in educational matters, and (2) it would be flying in the face of the recommendations of the Universities Commission, which discountenanced the establishment of denominational universities, on the ground that it was calculated to create race differences. Even the establishment of denominational colleges is objectionable, for in colleges students of all communities should be allowed to read together. There is nothing to object, however, to the establishment of denominational schools.

SANJIVANI,  
May 11th, 1911.

35. The *Basumati* [Calcutta] of the 13th May says that the Musalmans in India are trying to have a Musalman University in order to give denominational education to Musalman students. The Aligarh College and the Madrassas in the country are under the existing non-denominational universities and consequently have to follow the non-denominational course of teaching prescribed by them.

BASUMATI,  
May 13th, 1911.

In the Hindu University which Pandit Madan Mohan Malavya has been trying to found, religious education will be given only on the fundamental principles of Hinduism, because beyond those principles Hinduism is divided into different sects which often clash with each other. Without religious education the Hindu society will never improve. The scheme of a Hindu University, therefore, deserves support. For the present, however, the University will, it has been proposed, rest contented with the examining work only. This arrangement cannot be approved. What is sorely needed is a teaching university with hostels attached where students will be educated somewhat like ancient Hindu boys in their *guru's* houses, a plan which Europe follows in its own way. A purely examining Hindu University will do more harm than good.

There is a strong argument against founding denominational universities. It is that such universities will, by keeping young men belonging to different religious communities separate from each other, increase their religious prejudices and thus deter the progress of the country. There is much truth in this argument. Pandit Madan Mohan Malavya's University will, however, be free from much danger, for it will admit students belonging to all religious persuasions.



BARA BAZAR  
GAZETTE,  
May 13th, 1911.

36. Commenting on the views of the *Statesman* in support of the Moslem University, the *Bara Bazar Gazette* [Calcutta] of the 13th May says that the journal has tried to

*Statesman* on Moslem and Hindu Universities.

raise a wall of separation between the Hindus and Muhammadans of this country and to please the latter with flattering words. Although some untoward circumstances, the paper goes on, have created disunion between the two communities their long existing relations in India shall remain unshaken. The *Statesman*, it is to be regretted, has not been able to maintain, however, his attitude of showing unqualified favour to Muhammadans, for though supporting their University on the ground that it is designed for a class which has not so far as a body sought a University career, the journal could not suppress its inner feelings that "there was a danger, however, that the new universities would endeavour to attract students by fixing a low standard of admission and making their degrees easy to get." This remark of the *Statesman* applies equally to the University of the Muhammadans, and it will not fail therefore to attract the attention of their leaders and to enable them to read the heart of the Anglo-Indian contemporary.

The *Statesman*, further observes the *Bara Bazar Gazette*, now cannot tolerate the idea of establishing a Hindu University in this country though it kept quite silent when the proposal of Mrs. Besant for establishing a similar University came before the public.

BANGAVASI,  
May 13th, 1911.

37. The *Bangavasi* [Calcutta] of the 13th May enumerates the various points of distinction between civil and military medical students as regards curriculum, college fee, allowances, guarantee of service, etc., all in favour

Civil and military medical students.

of the latter, and remarks that it has nothing to say, for the master is free to act as he likes. But it is hoped that Government will attend to these points of distinction.

NAYAK,  
May 17th, 1911.

38. Four thousand students, writes the *Nayak* [Calcutta] of the 17th May, have passed the Matriculation. Where will these

A great difficulty for Matriculation-passed students.

students as also those who have been plucked in the Intermediate Examination read? The colleges can only take a limited number of students, for the cost of adding sections to a class is prohibitive. Many colleges do not admit students who pass in divisions below the first. What will those who have passed in the 2nd and 3rd divisions do? The Hon'ble Dr. Ashutosh Mukerjee ought to settle these points early, otherwise there will be scandal when the session will commence.

(c)—Local Self-Government and Municipal Administration.

PALLIVARTA,  
May 2nd, 1911.

39. Our contemporary of the *Sulabh Samachar*, writes the *Pallivarta*

The *Sulabh Samachar* on the question of water-supply.

[Bongong] of the 2nd May, has censured the people of the country for depending too much on Municipalities, District Boards and Local Boards for supply of drinking water. No one denies that it is the height of folly to depend entirely on others in any matter, and it is for this reason that people demand self-government. Quite different, however, is the reason for which the people of this country demand supply of drinking water from Municipalities and District and Local Boards. When the Road Cess was first levied the public was given to understand that the entire proceeds of the cess would be devoted to purposes of traffic and water-supply. Since then people have been depending on District Boards and such other bodies for the supply of drinking water. They do this because they have faith in the honesty of the Government. The *Sulabh Samachar* ought to have considered this point.

HITAVADI,  
May 13th, 1911.

40. The *Hitavadi* [Calcutta] of the 12th May says that tenders were

Municipal fun.

lately called for by the Calcutta Municipality for a machine for supplying ships with water. The tender of a native tradesman was accepted by the General Committee on the recommendation of the Superintendent of the Fire Brigade. But at a general meeting of the Commissioners this tender was rejected in favour of that of a



European tradesman, at the instance of the European Commissioners, who formed the majority on that day. Such race partiality is not, however, calculated to promote friendly relations between the two communities.

41. A correspondent of the *Nayak* [Calcutta] of the 17th May writes:—

Danger of a Siva mandir being demolished by the Calcutta Municipality.

Sunday last a meeting of the rate-payers of Ward No. XX of the Calcutta Municipality was held in premises No. 55, Baniapukur Road, to protest against the design of the municipal authorities to demolish a Siva mandir situated in No. 3, Linton Street, in straightening the street. It was unanimously resolved that the chance of the mandir being demolished has struck the local people with panic.

*NAYAK*,  
May 17th, 1911.

(h)—General.

42. The *Jasohar* [Jessore] of the 6th May says that the subsidy granted

A subsidised monthly in Eastern Bengal.

to the *Sulabh Samachar* is inducing some people to publish other journals, weekly or monthly, for preaching loyalty with the object of getting such subsidies. The *Sanjivani* reports that Babu Satyendranath Bhadra and Bidhubhushan Goswami, Professors of the Dacca College, have brought out an Anglo-Vernacular monthly for preaching loyalty. There are already two subsidised weekly newspapers in the two Bengals. What then is the necessity of having a monthly journal also on the same principle? Should public money be spent in this fashion?

*JASOHAR*,  
May 6th, 1911.

43. Referring to the opium agreement, the *Nayak* [Calcutta] of the 11th May says:—

The opium agreement.

There is a class of people in England who are maddened if China is supplied with opium for eating. But no one takes exception to India being supplied with wine for drinking. We suggest that the loss of revenue which the opium agreement will entail on the Government of India should be made up by making opium cheap in India so as to induce a much larger sale of the commodity than it at present commands in the country. If it is not wrong to make tea-drinkers of Indians and sell intoxicating liquors extremely cheap in outstills, why should it be wrong to spread the use of opium in the country? Of course, we praise the British Government for the opium agreement and know that the number of outstills in India is being reduced. But still we must say that the questions of temperance is not receiving proper attention from the Government of India. Cannot drinking be altogether abolished?

*NAYAK*,  
May 11th, 1911.

44. Dwelling on the agreement between the British Government and China by which the Government of India will be deprived of its income from opium, the *Bharat Mitra* [Calcutta] of the 13th May says that its effect on the Indian tax-payer must receive due consideration.

Effect of the opium agreement with China.

The agreement, writes the paper, is an index of the liberality and statesmanship of the British nation. But, as is the case always, the Government of India will have to suffer for this liberality, and it will affect Native States also. And the loss must be a heavy one, otherwise an appeal on behalf of the Indian people as well as the Native States to Great Britain for its contribution to make up the loss could not be expected from the *Times* of London. It is the duty of the Government of India to try for obtaining compensation from the British Government.

*BHARAT MITRA*,  
May 13th, 1911.

45. The *Nayak* [Calcutta] of the 11th May says that the rules of the Government for sending people bitten by dogs to Kasauli at public cost should be given the widest publicity.

Rules for sending people to Kasauli.

*NAYAK*,  
May 11th, 1911.

46. Referring to the Hon'ble Mr. Montagu's replies to questions asked in Parliament by Captain Murray and Colonel Yate about the opium agreement, the *Dainik Chandrika* [Calcutta] of the 16th May says that no reliance can be placed on China's promise to abolish the use of opium. Once before a Chinese prince having died from the effects of opium poisoning, the then Emperor and his Ministers

*DAINIK CHANDRIKA*,  
May 16th, 1911.



prohibited the cultivation and sale of opium. But this arrangement did not last long. The Chinese hankered after opium, and as its cultivation had been discontinued by order, India began to supply them with the drug. Since then the Government of India has been making a revenue of about 12 crores of rupees per annum by selling opium to China. "We believe," continues the writer, "that as in the past, so in the future, China will take to consuming opium, and then Persia and Turkey will supply her with the drug. In this process poor India will be deprived of a revenue of 12 crores. English philanthropists have failed to interfere with the consumption of wine. But unfortunately for India they have been eminently successful in throttling her opium trade."

SANJIVANI,  
May 11th, 1911.

47. With reference to the meeting lately held by Nawab Salimulla at Dacca to recommend the establishment of a separate High Court in East Bengal, a meeting which, according to the writer, was attended by but a small number of people and which could arrive at no decision on the point, the *Sanjivani* [Calcutta] of the 11th May calls upon the Nawab to remember that if he held one meeting, a hundred hostile meetings would be held. Let those who have the welfare of Eastern Bengal at heart protest so strongly against this proposal that the Nawab will not dare speak a word.

HITVARTA,  
May 11th, 1911.

48. Taking advantage of the opportunity that the prospects of the appointment of more judges in the Calcutta High Court have presented, some people at Dacca, writes the *Hitvarta* [Calcutta] of the 11th May, have raised a cry for a separate High Court there for Eastern Bengal which will however mean the weakening of the Calcutta High Court.

The paper hopes that the Government will not commit this error which will be a more regrettable measure for Bengal than even the partition of Lord Curzon and will seriously aggravate the unrest. The Calcutta High Court, the paper observes, is a living monument of the justice and impartiality of the British nation; it is a strong pillar which supports the British rule in India. To weaken the power of this High Court amounts to striking at the root of a firm support.

HITAVADI,  
May 12th, 1911.

49. The *Hitavadi* [Calcutta] of the 12th May remarks that the proposed appointment of a number of new Judges to the Calcutta High Court to relieve the pressure of work there has irritated the body of *Apkawastes* in East Bengal, who want a separate High Court for their province. Such a demand by no means becomes the people of a province which has to depend at every step upon the Supreme Government for the defrayal of its expenses. Nor does the Supreme Government favour such an idea, so that these advocates of a separate High Court had better give up their wild goose chase.

BASUMATI,  
May 13th, 1911.

50. Referring to the efforts that are being made by men like Nawab Bahadur Salimulla and others to have a separate High Court established at Dacca, the *Basumati* [Calcutta] of the 13th May says:—

In every Yuga (era) this unfortunate country bears and nurses such enemies of itself. The High Court is a tower of strength to the Government and a pillar of faith to the people. The justice administered by Sir Lawrence Jenkins is an effective set off against hundreds of repressive measures. No amount of legislation unsupplemented by the aid of the High Court can bring back peace in the country. To divide and weaken such a Court means to do an act of the greatest disservice to the country. It is hoped that the Government will stick to its decision of not having a separate High Court at Dacca.

DAINIK CHANDRIKA,  
May 15th, 1911.

51. The *Dainik Chandrika* [Calcutta] of the 15th May characterises as indiscreet the endeavour of Nawab Salimulla and his adherents to have a separate High Court and University for East Bengal and thereby rake up the dying embers of an extinguished flame. Neither of these proposals is likely to be carried out, for a first class High Court cannot be established in



the new province, nor can the few schools and colleges in it be constituted into a University.

52. The *Hitvarta* [Calcutta] of the 11th May has no doubt that every just man will support the suggestion of the Anglo-Indian correspondent of the *Allahabad Pioneer*, that the Government should give compensation for the physical, mental as well as pecuniary loss which the acquitted accused in the Howrah gang case have suffered from.

Innocent persons, says the paper, are (of course) acquitted by law courts but they have to undergo without cause the hardships of punishment all the same. There must be some value of the liberty of a British subject.

The paper thinks that such award of compensation by the Government will serve as an effective remedy to the police disease of keeping people in *haji* for months together.

53. The *Hitavadi* [Calcutta] of the 12th May, while expressing joy at the suggestion by a writer in the *Pioneer* that the sufferers in the Howrah Gang Case should be compensated by Government, takes strong exception to his remark that the people of this country are liars. The writer contends that the Indians are not more given to lying than the people of other countries.

54. The *Marwari* [Calcutta] of the 12th May supports the proposal made by a correspondent of the *Pioneer* of giving compensation to the acquitted accused of the Howrah Gang Case and asks whether the Government will kindly do something in this connection to help the poor sufferers.

55. The *Hitavadi* [Calcutta] of the 12th May is delighted to learn that Lord Crewe is sufficiently recovered to soon take over charge of his office of Secretary of State for India from Lord Morley. As he has already taken in hand the scheme of the separation of the judicial and executive functions, much good may be expected from his tenure of office. His rumoured visit to India on the occasion of the King-Emperor's Coronation is also likely to do much good to India, for then he will be able to look at things for himself.

56. The *Nayak* [Calcutta] of the 12th May says:—  
We learn from a trustworthy source that it is the general practice in the Calcutta Custom House to detain such goods as are not marked with the name of the countries in which they have been manufactured. Recently, some goods which came from Japan were detained because the markings in their case were put not on the goods themselves but on the packings. But we hear that in case of goods and specially cotton goods coming from England this rule is not followed. They are passed if only their packings bear the name of the manufacturing country. This enables fraudulent traders here to import unmarked articles from England, put the mark "Made in India" on them and palm them off on buyers as *swadeshi*. This causes immense harm to the industries of this country.

57. The *Bihar Bandhu* [Bankipore] of the 13th May reproduces from the *Abhyudaya* of Allahabad an open letter addressed to H. E. Lord Hardinge in which an attempt has been made to show that the special privilege of separate election given to Muhammadans means unfairness to other communities.

58. The following remarks have been noticed in the *Bharat Mitra's* leader on "Delhi Durbar", which appears in its issue of the 13th May:—

The income of the Government of the United Kingdom is thrice that of the Government of India; but while only 45 lakhs of rupees will be spent in England on the occasion of the King's Coronation, the Government of India, which proportionately should spend not more than 15 lakhs is going to spend no less than one and-a-half crores excluding the sum of about 19 lakhs to be spent by the Provincial Governments. Moreover, the expenses of a servant must be much less than those of his master; and so India which is governed by England should expend less than what the latter would on the similar occasion. In the present condition of the country when 50 millions of the

HITVARTA,  
May 11th, 1911.

HITAVADI,  
May 12th, 1911.

MARWARI,  
May 12th, 1911.

HITAVADI,  
May 12th, 1911.

NAYAK,  
May 12th, 1911.

BIHAR BANDHU,  
May 13th, 1911.

BHARAT MITRA,  
May 13th, 1911.



Indian population do not get full meals it is no statesmanship to expend money in this way.

The object of holding the Durbar is to rejoice the subjects, but will the manner in which the work is being done fulfil this object? Here the paper quotes the following views of the Calcutta correspondent of the *Manchester Guardian*:—"The outlay in which the Princes and Rajahs will indulge cannot be computed, but will be enormous. In view of the urgent need of a more liberal expenditure on education, sanitation, and other primary requirements it is immense. Lavishness in display may well cause grave misgivings."

Our computation is that the Delhi Durbar with all its various entertainments and pageants will involve a cost of above five crores. And what are we to get in return? The only benefit accruing from this enormous expenditure will be the privilege given to Indians of being appointed as commissioned military officers and even this gift has lost much of its flavour owing to certain restrictions which the illiberality of the ministers has imposed on it.

### III.—LEGISLATION.

*SANJIVANI*,  
May 11th, 1911.

59. The *Sanjivani* [Calcutta] of the 11th May remarks that the adulteration of articles of food is mainly responsible for the prevalence of diseases in the town and calls for an amendment of the law on adulteration of food, providing for severe punishment for such adulteration. The existing law does not seem to be enough to act as a deterrent upon this unwholesome practice. Nor is it so rigorously enforced as could be wished for.

*SAMAY*,  
May 12th, 1911.

60. The *Samay* [Calcutta] of the 12th May recommends that adulteration of milk should be made punishable with imprisonment. Such a provision will receive the hearty support both of the Bengal Government and the public. It is the writer's firm belief that the imprisonment of a number of milkmen in quick succession will do away with the adulteration of milk.

*SHIKSHA*,  
May 11th, 1911.

61. The *Shiksha* [Arrah] of the 11th May says in one of its editorial notes that public opinion having been invited by the India Government regarding the compulsory Education Bill some of the District Boards and Municipalities have expressed their views against it, without consulting the local public opinion. The paper asks the people to protest to the Government against such arbitrary action of these District and Municipal Boards.

*MUHAMMADI*,  
May 12th, 1911.

62. The *Muhammadi* [Calcutta] of the 12th May writes:—  
The Musalman community heartily supports Mr. Gokhale's Primary Education Bill and eagerly awaits its enactment. The one want, the one cry, and the one duty of the Musalman community is spread of education. It is on the spread of education that the progress of the Musalman community in all respects entirely depends. It is a matter of rejoicing that all associations, large or small, are supporting Mr. Gokhale's Bill.

*HITAVADI*,  
May 12th, 1911.

63. The *Hitavadi* [Calcutta] of the 12th May writes:—  
*Ibid.* Although some have raised objections against Mr. Gokhale's Free Education Bill, it has no hesitation in declaring that the public at large are not opposed to the imposition of an educational cess with a view to the introduction of universal free primary education. A meeting was lately held at the Albert Hall under the presidency of Babu Sarada Charan Mitra, the ex-judge of the High Court to support Mr. Gokhale's Bill. Meetings should be held in every town in India to support the Bill, for its adoption will depend upon such universal support. Should the project be allowed to fall through for lack of adequate support, great harm will result to the country, for the people will then remain in their present benighted condition.



64. Referring to the article written by Dr. T. M. Nair which has appeared in the *Review of Reviews* in support of the Indian Factories Act, the *Basumati* [Calcutta]

*BASUMATI*,  
May 13th, 1911.

The Indian Factories Act.  
of the 13th May writes as follows:—

The Indian Factories Act has, by reducing the hours of labour, reduced also the wages of labourers. Had the factories in India been in a flourishing condition they could have paid good wages to labourers in spite of the restrictions put on labour. But they are being unable to maintain their ground against foreign competition and are consequently making very small profits. Under the circumstances they cannot be expected to pay to a labourer for a reduced number of hours of labour "a living wage capable of supporting a family upon." We admit the necessity of looking after the comforts of labourers and seeing that they are not overworked. But we cannot therefore support the tying of the hands of factory owners by means of legislation.

Again, the Government of no country is justified in restricting the hours of labour, without having regard to the state of things prevailing in the countries with which it has to compete in the market. It should be remembered that England has not restricted the hours of labour in cotton-mills because there is no such restriction in the cotton-mills of Germany, America and France. An English expert writes:—

"In determining the hours of labour we must also take into consideration the working time of other countries. No country that means to remain in line with civilization can arbitrarily fix the amount of its exertion. It always bears some fixed relation with other countries."

Considering, therefore, that cotton-mills in Germany, France and America do not work under any form of restriction as regards hours of labour, it must be said that by restricting the hours of labour for cotton-mills in India which have to compete with the cotton-mills of those countries the Government of India have paved the path of their ruin. Dr. Nair has said that if the Indian Factories Act is the effect of Lancashire's influence, the more that influence increases the better. What love Lancashire bears for the weaving industry of India is proved by the cotton excise duty. It has been admitted by many high officials that India's interest has often been sacrificed at the altar of Lancashire's interest. Whether Lancashire had or had not any hand in the passing of the Indian Factories Act we are unable to support the measure.

65. The *Nayak* [Calcutta] of the 13th May writes with reference to the report published by the Simla correspondent of the *Indian Daily News* that the amendment of the Criminal Procedure Code will soon be taken in hand, that if the authorities intend to improve the morals and efficiency of the police it should investigate every crime imputed to the police. To give one instance, the Hon'ble Judges of the High Court have unhesitatingly pronounced the first police report in the Dacca shooting case to be a forgery. An enquiry should be made as to who is responsible for this forgery and the man found guilty should be openly and adequately punished. Again, in this case, some police officers gave different evidence in different courts. They cannot plead confusion like ordinary witnesses. Nor can they excuse themselves on the ground of fear of life like Rakhal Laha. They must have deliberately told lies in order to secure the conviction of the accused. These officers should be prosecuted for perjury.

*NAYAK*,  
May 13th, 1911.

Another point that should be attended to in amending the Code is the provision of allowing judges to set aside the unanimous verdict of the jury. This implies that the jury are either incapable or dishonest. Such verdicts cannot be set aside by judges in England. The writer contends that the jury in this country are not less capable or fair-minded than the jury in England.

66. The *Basumati* [Calcutta] of the 13th May expects that at last a recommendation of the Police Commission will be carried out; for the authorities contemplate amending the Criminal Procedure Code. The tentacles of Criminal Procedure have become too intricate in India. It is hoped that the public will be allowed opportunity to consider any amendments

*BASUMATI*,  
May 13th, 1911.



that may be proposed. The amendments to be of any value ought to be suited to the altered condition of the country.

NAYAK,  
May 17th, 1911.

67. We hear, writes the *Nayak* [Calcutta] of the 17th May, that in the contemplated wholesale recasting of the Civil Procedure Code the powers of the police will be increased. With such increase of powers the police service will be a much-coveted service in the country. Already we find that darogas are more powerful than Deputy Magistrates. We do not object to increasing the powers of the police provided gentle and honest men compose the force.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

SHIKSHA,  
May 11th, 1911.

68. Referring to the deputation of Babu Krishna Lal Dutt to investigate the causes of rise in the price of food stuffs, the *Shiksha* [Arrah] of the 11th May says that when the Government is anxious to arrest the rise it is the duty of the people to assist in the task. The shop-keepers abnormally raise the price of things and the poor customers have no alternative but to buy them at the enhanced rate. As regards vegetables, a principal food of the Indians, the paper says that the Kunjras (vegetable vendors) sell vegetables always at a very high rate and whenever a Koeri (one who grows vegetables) offers to sell at a lower rate the former buy at once the whole stock of his vegetables and thus manage to maintain the abnormal rate. The paper has heard that municipalities have a power to fix the prices of food-stuffs but has never seen that power exercised.

BANGAVASI,  
May 13th, 1911.

69. The *Bangavasi* [Calcutta] of the 13th May writes as follows:—  
“On shoreless waters.” Whether we look at agriculture or at arts, the situation is critical. Are we not truly on shoreless waters? When we consider about agriculture the question arises in the mind whether its improvement is possible without the introduction of western scientific methods and without the sons of agriculturists receiving education.

But the further question arises, who is to cultivate? The Government as well as others who attend to the question of the improvement of agriculture are no doubt deserving of our thanks. But has anybody ever reflected on the root cause of the distress of the agriculturists? How many take care to reflect that it is plague, malaria and cholera that are ruining the agriculturists? And how many of those who are for educating the sons of agriculturists reflect that it is as a result of such education that many of them have left their ancestral pursuits without knowing what other occupation to turn to? It is our impression that if we can save the lives of our agriculturists from the attacks of fatal diseases and can protect them from the perverting influence of modern education it would not be necessary to appoint foreign teachers to initiate them in the western method to effect an improvement in agriculture. Those who have therefore the welfare of the country at heart should try to keep them free from the attacks of diseases and attached to their ancestral religion. They will not be then in a helpless situation.

#### VI.—MISCELLANEOUS.

SHIKSHA,  
May 11th, 1911.

70. The *Shiksha* [Arrah] of the 11th May has a note expressing its disgust from those persons who preach loyalty in public while speak ill of the Government in private.

HITVARTA,  
May 11th, 1911.

71. The *Hitvarta* [Calcutta] of the 11th May is of opinion that the voyage to England of Indian cricketers to play there matches has been an act of folly, for it is ruinous for Indians, who are poor, dependent and a subject people, to imitate the luxurious methods of the English who are



wealthy, independent and a ruling race. Are not Indian methods of exercise, asks the paper, good enough to improve and develop the body?

72. The *Hitavadi* [Calcutta] of the 12th May characterised the attempt of the Lords to put off the passing of the Veto Bill by the introduction of a Reform Bill of their

The Veto Bill.

own as the attempt of a drowning man to catch at a straw.

73. The *Hitavadi* [Calcutta] of the 12th May favourably recommends to the notice of the Government of India Mr. Lloyd George's scheme of colossal insurance

"Colossal scheme."

for incapable labourers. Such an arrangement would be a great boon to Indian labourers.

74. Referring to the beneficial scheme of Mr. Lloyd George submitted last week in the House of Commons for the help of the poor and invalid, the *Bihar Bandhu* [Bankipore] of

Lloyd George's scheme.

the 13th May quotes instances of similar measures adopted by the German and other civilized Governments and would regard it a happy day when the Government of India also would follow the example for the welfare of the poor Indian cultivators who often labour under heavy debts and lead a miserable life.

75. The *Hitavadi* [Calcutta] of the 12th May expresses joy at the fact that the Labour Party in England, under Mr. Keir

Mr. Keir Hardie's liberal views.

Hardie, are advocating the expansion of self-government in India and effective control of the people over the finances.

76. The *Sri Sri Vishnupriya-o-Ananda Bazar Patrika* [Calcutta] of the 11th May says that cow-slaughter is the main

Mr. Stead and the prevention of cow-slaughter in India.

cause of the deterioration of cattle in India.

Nearly one and-a-half lakhs of animals are annually slaughtered in this country for supplying beef to the army and 80 per cent. of these animals are females, so that 1 lakh and 20 thousand cows are annually slaughtered. Besides this, about 10 thousand animals are slaughtered every year for supplying beef to common people and most of these are females. Consequently, cow-breeding is being seriously retarded in the country. Cows are cheaper than bulls and consequently form the bulk of the animals slaughtered. What with direct slaughter and what with retardation of breeding the number of cows in the country is diminishing at a rapid pace so that milk is becoming dear where it was extremely cheap before. Not only from the point of view of supply of milk which is no doubt a very important point, but from other points of views also it is necessary that the bovine race should be protected. Mr. Stead has suggested that there should be no slaughter of cows in India during His Majesty the King-Emperor's stay in the country and hopes that the suggestion will be accepted. Mr. Stead deserves the thanks of all Indians for his proposal for the protection of Indian cows although it has a very limited application. The world is yet far from the millennium when man will desist from destroying life on pure moral grounds, but such slaughter of cows as is going on in India should be prevented on even purely economic grounds. If it is impossible to stop slaughter of cows altogether, it should at least be greatly checked. Indian Musalmans who are chiefly agriculturists are much more interested in the matter than Hindus.

77. The *Samay* [Calcutta] of the 12th May recommends that the following

Possibility of gaining new rights on the arrival of the Emperor.

ing measures should be adopted to commemorate the Imperial Coronation at Delhi:—

(1) All political prisoners should be released.

This will remove all discontent from the country.

(2) Competent native military officers should be appointed to high military posts.

This will do away with the distinction of colour and show appreciation of merit.

(3) All repressive laws such as the Press Act, the Sunset Proclamation, etc., should be repealed.

This will strengthen the foundations of British rule by removing from the public mind the impression that they are distrusted by Government.

(4) Lastly, that main political blunder and prolific source of all unrest, the Partition, should be annulled.

HITAVADI,  
May 12th, 1911.

HITAVADI,  
May 12th, 1911.

BIHAR BANDHU,  
May 13th, 1911.

HITAVADI,  
May 12th, 1911.

SRI SRI VISHNU-  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
May 11th, 1911.

SAMAY,  
May 12th, 1911.



This will give the greatest satisfaction of all.

It is hoped that these points will receive the consideration of Government.

NAYAK,  
May 12th, 1911.

78. The *Nayak* [Calcutta] of the 12th May says:—

Presents to His Majesty the King-Emperor.

We are bound to abide by the declaration made by the King-Emperor that His Majesty will accept no presents while in India. But our *Sastra* enjoins that no one should visit a King empty-handed. We shall be glad if His Majesty finds a way not to compel Hindus to violate this command of their *Sastra*.

MARWARI,  
May 12th, 1911.

79. Referring to the fact that at the occasion of the coming Delhi Durbar

Present to His Majesty the King.

His Majesty will not accept any presents from his subjects nor will he receive any address without the recommendation of the Government, and that no address will be allowed to touch upon any political topic or to ask for any gift or concession, the *Marwari* [Calcutta] of the 12th May remarks: "What else poor Indians have to lay before their sovereign in the form of presents except the tales of their woe?"

BIHAR BANDHU,  
May 12th, 1911.

80. Referring to the formation of the Emperor's Reception Committee

The Royal Reception Committee.

at Calcutta, the *Bihar Bandhu* [Bankipur] of the 13th May regrets to find that Bihar is not represented in it. The list of members does not include any of the Reises of Madhubani, Sheohar, Maksudpur, Manjhi, Amawan, Muzaffarpur, Dumraon, Hathwa and Tikari. The paper is much more sorry to learn that the Dumraon Raj in spite of having a Raja of its own (Maharaj Kumar Babu Keshav Prosad Singha) is to be represented by its European manager and recommends that the above named Maharaj Kumar should be invited to represent the Raj personally on the auspicious occasion.

SULABH SAMACHAR,  
May 12th, 1911.

81. The *Sulabh Samachar* [Calcutta] of the 12th May writes:—

Celebration of the Coronation.

We heartily approve of the idea of feeding the poor in honour of the King-Emperor's Coronation. The benedictions of these men after they have got a hearty meal are the best blessings which His Majesty can possibly desire. We further suggest that each religious community should hold a service in its own temple or mosque or church, as the case may be, on some day to be fixed by the Royal Reception Committee. Lastly we hope that from this time forward, all public speakers and writers as well as officials will cultivate a spirit of peace and concord, so that all controversy may be hushed and all sections of the community may unite in giving the King-Emperor a hearty reception at Delhi and at Calcutta next winter.

HITAVARTA,  
May 11th, 1911.

82. Referring to the proposal of holding a dramatic performance to

Dramatic entertainment in honour of the King.

entertain His Majesty the King-Emperor on his visit to Calcutta in which scenes from the *Ramayana* and the *Mahabharat* will be acted, the *Hitavarta* [Calcutta] of the 11th May requests the Reception Committee to have the scenes from the epics enacted in such a way as not to wound Hindu susceptibilities.

BHARAT MITRA,  
May 12th, 1911.

83. The *Bharat Mitra* [Calcutta] of the 13th May is opposed to the

A proposal opposed to Hindu sentiments.

proposal of entertaining His Majesty with dramatic performance of detached scenes from the *Ramayana* and *Mahabharata* and regrets that the Hindu members of the Reception Committee did not oppose it.

When the King will see before him the Great Rama with a suite of demons and monkeys or Lord Krishna as the charioteer of Arjuna, will His Majesty, asks the paper, be inspired with a feeling of reverence for them? Will he like a Hindu respectfully bow down to them? If not, are Rama and Krishna to be made the objects of a *tamasha* to amuse the King? To make in this way a pageant show of the great incarnations, representations of whom inspire the heart of every Hindu with religious fervour, amounts to wound the feelings of the Hindu community.

Those who are acquainted with the life of Christ of course realise his greatness but if a Hindu, who happens to view a scene representing his crucifixion, takes him to be a murderer he is not to be blamed. Similarly it is no fault of the foreigner if on seeing the representation of Rama and Krishna



in the pageant proposed to be held by the Royal Reception Committee, he forms the idea that the former was a comrade to demons and the latter only a clever charioteer.

84. The *Bihar Bandhu* [Bankipur] of the same date also is of opinion that from the Hindu point of view the display of scenes representing Rama and Krishna as proposed is very objectionable, for the Hindus regard the two heroes as incarnations of God.

A proposal opposed to Hindu sentiments.

BIHAR BANDHU.  
May 13th, 1911.

85. Under the marginally noted heading the *Bihar Bandhu* [Bankipur] of the 13th May says in a lengthy article that several lakhs of rupees have been collected by the Reception Committee to be spent on fireworks, pageant show and other amusements at Delhi and Calcutta on the occasion of His Majesty's visit, and observes that such amusements on behalf of Government though proper to some extent at Delhi would be mere waste of money if repeated when the King visits Calcutta. To speak the truth, His Majesty himself, according to the journal, will not be pleased so much with such amusements as with charitable measures like feeding the poor, awarding stipends to students, digging tanks, and establishing dispensaries, etc. With such a large amount at its disposal, the Reception Committee can devise such means which may please His Majesty as well as benefit the public.

In conclusion the paper notices with approval the suggestion of weighing His Majesty with gold or silver which would be distributed among the poor.

BIHAR BANDHU.  
May 13th, 1911.

86. We have been charmed, writes the *Basumati* [Calcutta] of the 13th May, by the versatility of the King-Emperor's attainments. His Majesty is an expert football player and swimmer. In his younger days when he was touring round the world with his brother on board the ship *Bacchante* he one day saved a sailor who had fallen into the sea. This proves that His Majesty is a man of extraordinary courage and his heart is full of the milk of kindness. All the qualities of a typical Kshatriya are present in him.

His Majesty's qualities.

BASUMATI,  
May 13th, 1911.

87. The *Chinsura Vartavaha* [Chinsura] of the 14th May thanks the *Sulabh Samachar* for taking interest in the matter of water-supply. The money that is being raised in all parts of the country for commemorating the memory of His late Majesty King Edward VII should be devoted to excavating tanks, one for every four or five villages, under the name "Edward Memorial Tanks." The villagers of Bengal suffer in calculable misery from water scarcity in the hot season of the year. Drinking of unwholesome water also generates epidemics. Nothing can be a more fitting memorial to His late Majesty than the removal of the sufferings of his subjects. The attention of the Hooghly Municipality and District Board is particularly drawn to the matter.

King Edward's Memorial and water-supply.

CHINSURA  
VARTAVAHA,  
May 14th, 1911.

88. The *Muhammadi* [Calcutta] of the 12th May writes as follows:—

An opinion of Nadia pandits.

A TERRIBLE STATEMENT: VOMITING OF POISON BY HINDU PANDITS.

MUHAMMADI,  
May 12th, 1911.

We see that their presumption has by degrees reached its climax. Everybody is aware how as a result of the unjust conspiracy of the Hindu Pandits, Musalmans have lately been ousted with contempt from the Sanskrit College. That deep wound in the heart, the fact of that national disgrace, the memory of the deprivation of our right before the rulers will ever remain awake in our minds. We are really astounded at the way in which the Pandit community of Nadia has recently by printing a statement of opinion and distributing it broadcast over the country done grievous wrong to the entire Musalman community of the world in a national sense. We publish a true copy of the opinion for the information of the generous Government and the general public.

OBEISANCE TO THE MOTHER DAKSHINA KALIKA.

At the instance of the Namasudras of Dharmada, Shikarpur, Kechuadanga and other villages Mahamahopadhyaya Jadunath Sarvabhauma and others have given the following opinion:—

Our humble representation to the worshipful Pandits of Navadwip.



We Namasudras have for generations been earning our living by driving ploughs, plying boats and doing other work. The barbers of our country refuse to shave us. But they freely shave *mlechhas*. These barbers, again, shave Brahmins and other superior castes. Now, will the barbers, who shave *javans* and other inferior castes, incur any demerit according to the *Shastras* by shaving us? Be pleased to pronounce an opinion in accordance with the *shastras*.

Its reply :—

The barbers who shave *javans* and *mlechhas* incur no demerit if they shave the inferior class of Sudras going by the name of Namasudras—such is the opinion of the learned. (Here follow the names of certain Pandits with their respective titles).

Readers, we have long been familiar with the adage that the cudgel is the only medicine for the ignorant. But what medicine is to be applied to these creatures of God bearing the name of Pandits? We have lived to hear such an appellation! Good God! is it to witness this day that you have yet kept the Mussalmans alive on earth? Lord! Rabbal Alamin, if you are so desirous to punish us, there is no dearth of thunderstones in your heavens. Enough, Lord. The glory of your much beloved "Moslem" name is departed. Lord! we can bear no longer, we can bear no longer. Order this moment all thunderstones and storms in the heavens to gather, all planets and satellites to be uprooted and fall simultaneously on the Musalmans and wipe the name of Musalmans off the face of the earth for ever. It is impossible to bear this hated, insulted, derided and down-trodden life any longer.

Musalman, are you not prepared to take revenge for this national insult? If you are prepared, if but a single drop of Islamic blood flows in your veins, then be resolved to be avenged. We must exact vengeance for the insult to Sahidulla, for the ousting of Musalmans from the Sanskrit College and for this terrible statement of the Pandits. Forget thoughts of the past and future and resolve unanimously vengeance! vengeance! vengeance! He who will not join hands to remedy this national insult has no connection with our community.

But this vengeance must be exacted through the medium of a Government ordinance. Whatever your enemies may say, Musalmans, you should beware and not suffer yourselves to be incensed by their conspiracy and instigation into showing disrespect for the laws of Government. But since even God does not help those who do not help themselves, if we remain content to sit dumb like stones, with our eyes turned towards the doors of our rulers in mere imagination, then we must be prepared for our fate. Still greater humiliation is then in store for us.

O generous Lieutenant-Governor, the books of our beloved Munshi Meherulla have been confiscated at the instance of Hindus. An old server of our community has been punished in a law-court in his old age and a remedy has been discovered for vicious taste by raking up old things. But will you just consider whether this statement of opinion of Nadia Pandits does not betray the very highest degree of animosity to Musalmans?

SULABH SAMACHAR,  
May 12th, 1911.

89. 'The *Sulabh Samachar* [Calcutta] of the 12th May writes :—

"Stray thoughts" of the *Sulabh Samachar*.

When I saw family priests encouraging the recognition of a difference between things foreign and things *swadeshi*, I knew that the future of the country would be darker than its past. I am curious to know what penance these uncultured priests performed for having before this time accepted foreign cloths, napkins, etc., as presents at worship and for having eaten foreign salt and sugar. In order to keep up their custom and to avoid the risk of losing their chance of presents from their clients, these priests may ordain the use of Bombay cloths in place of foreign ones. But I should like to know what was there in the old custom which militated against *Shastrie* injunctions and what in the new arrangement except a pitiful way of giving vent to a sense of offended national pride. There is nothing wrong in trying to improve the country's industries, but why bring hatred and enmity into the matter?

You must be a most childish lot of people, else why should you seek to prove the seriousness of the *swadeshi* agitation by placing the sacred thread on the person of an outcasted Brahman, crowning him with a mock crown and making him put on a *dhuti* instead of trousers. Fie on you that you should entrust the management of your social concerns to men who are accustomed to



kick with their booted feet those who dare address them as "Babu" instead of as "Mister", and who freely patronise Kellner's refreshment-rooms? You place a number of worms in a cup of milk worthy of the gods and allow them to swim in it freely. Fie on your agitation and fie on your society that it should passively permit such improper practices.

Where is the "Federation Hall" which was to heal the wound said to have been inflicted by Lord Curzon on the national life of the Bengalis? Have the poor men who subscribed to the project money which was as their heart's blood, got any satisfactory account yet of the way in which the fund has been utilised?

Call me a cheat or a liar or what you will, I can swear that Bankim did not write his *Anandamath* with any revolutionary intent. I still remember the joyous thrill and the patriotic fervour which that immortal and sweet *Bande Mataram* song inspired in me when it was first made public. I now see that song being humiliated by being sung to flute, clarionette, drums, etc., with strange gestures by bands of truant school-boys parading the streets bare-footed and rigged out in "flashy" costumes, apparently to express sorrow for the Partition of Bengal. Far from adding to my love of country, this strange music has filled me with pain.

But the matter did not rest with this. You descended to deeper depths of infamy. Taking the course adopted by the "Santans" in the *Anandamath* as pointing to the path of India's salvation, you started *Anushilan Samitis*, collected arms and took up *lathis* quite oblivious of the fact that you were living men whereas the book was a product of imagination. A great many impossible feats are often performed on pen and paper, but nevertheless none imagined that the study of a novel would make you lose all self-control, and lead you to make yourselves ridiculous. The men who started the agitation soon withdrew from the scene leaving behind a band of infuriated short-sighted young men, who deserve all pity as mere tools, but who none the less had to put up with the inevitable consequences of their misdeeds. Why should you deliberately seek to bring down the tree of peace under which for the past century and a half you have achieved such progress in so many directions?

90. What has happened with Bengal and the Bengalis?—asks the *Nayak*

NAYAK,  
May 12th, 1911.

Lull of *swadeshim* in Bengal.

[Calcutta] of the 12th May. Where are gone the fury of political agitation, the wild career of specification, the ring of efforts at independence, the recitation of *swadeshi mantras*, and the religious adherence to boycott? Provincial Conferences, District Conferences, the hue and cry over the Congress, all have become silent. Surendranath does not deliver speeches, Krishnakumar does not make enthusiastic agitation, Sachindranath does not run about and a spirit of despondency has overtaken everybody. It is only the *Patrika* which goes on singing its old monotonous notes. Will not the people of the country now say that one lash of Providence's whip has laid the self-elected leaders of Bengal low? We, too, say, when you have let fall the curtain over the business of *swadeshim*, do not draw it again. Pray try your hard at something else.

91. The *Prasun* [Katwa] of the 12th May complains that the conductors

PRASUN,  
May 12th, 1911.

Exchange of the *Sulabh Samachar* with the other newspapers.

of the *Sulabh Samachar* do not permit their paper to be exchanged for it. The *Prasun* can give wide circulation to whatever good things may appear in the *Sulabh Samachar*, provided it gets the paper. The *Nayak* also makes a similar complaint and says that it has to buy that paper.

92. The *Muhammadi* [Calcutta] of the 12th May takes strong exception

MUHAMMADI,  
May 12th, 1911.

"Dear jewels in the *Sulabh* (cheap paper.)"

to an article in the third number of the *Sulabh Samachar* by the Hon'ble Dr. Suhrawardi in which the writer denies difference of interests between Hindus and Musalmans, characterises all differences between them as the creation of interested Musalman leaders and charges the Maulvis with distributing the red pamphlet, and refers to the cherished *Korani* in a disrespectful spirit, and remarks as follows:—

We humbly represent to the Lieutenant-Governor that the sum of 62 thousand rupees and a half paid annually to the *Sulabh* is not contributed by



the Hindus exclusively, but also represents particles of life blood of the Musalmans. Will not the generous Government attend to the matter when it sees Musalmans insulted in this manner with the help of that money? With the help of the money paid by Musalmans the *Sulabh Samachar* containing incidents of Hindu mythology, the precepts of Buddha, the exposition of Hinduism and songs in honour of Kali, are being distributed amongst Musalman students and middle-class men. We have borne all this in silence. But we cannot put up with this insult to our religion. That is why we speak out and complain to Government. We hope our complaint will not be in vain.

**BEHARAT MITRA,**  
May 13th 1911.

93. The *Bharat Mitra* [Calcutta] of the 13th May writes:—

Sympathy for China while in-  
difference to India.

The outbreak of plague in China touchingly appealed to the British compassion and the Government of India opened its purse to root out the opium-eating evil of the Chinese. But neither could the Indian plague move the British Olympus nor the drinking evil of India could persuade the Government to affect its reduction. In India plague is far more terrible than in China and the drinking evil here is far more ruinous than opium-eating there. But here the authorities cannot arrest the spread of plague as they are not endowed with superhuman power and they do not check drinking as instances, of its evil results are not before them. Rats are the cause of plague and drinking is the only luxury of the poorer classes—such is the finding of the officials based on investigation and experience. The volunteers' attempt at Poona to combat the drinking evil was regarded as criminal and they were punished. Will not the British nation, which has been so generous in the case of China show kindness to India also?

**NAYAK,**  
May 14th, 1911.

94. It is rumoured, writes the *Nayak* [Calcutta] of the 14th May, that Lord Hardinge sent a messenger, an Englishman, to Mr. Arabinda Ghosh with a letter requesting him to come and see His Excellency. His Excellency moreover assured Mr. Ghosh that he would receive no ill-treatment if he returned to British territory. Arabinda Babu has not yet come to see the Viceroy. We think that he ought to do so. If the rumour is true His Excellency deserves the highest praise.

**NAYAK,**  
May 17th, 1911.

95. The *Nayak* [Calcutta] of the 17th May pays a high tribute to the honesty and ability of Dr. Thornhill and is glad at his promotion as Chief Judge of the Court of Small Causes, Calcutta, and thinks that his next step will be to the bench of the High Court. It is not yet known who will succeed him in the Police Court. An officer of his talent, ability and honesty ought to take his place.

#### URIYA PAPERS.

**URIYA AND  
NAVASAMVAD,**  
May 3rd, 1911.

96. The *Uriya and Navasamvad* [Balasore] of the 3rd May invites the attention of the Municipal authorities of Balasore to the sad condition of some of the roads in the Balasore town, to the insanitary condition of the populated quarters of the town, and to the bad drainage and bad water-supply in the same town, which are responsible for the yearly mortality from cholera in that place. The writer also invites the attention of the same Municipal authorities to the insufficient supply of light on some of the roads in the Balasore town.

**UTKALDIPIKA,**  
May 6th, 1911.

97. Referring to the Resolution, which the Hon'ble Mr. Chitnavis introduced at a meeting of the Supreme Legislative Council on the 24th January on the subject of the adoption of the half-assets rule in the Central Provinces land revenue settlement, the *Utkaldipika* [Cuttack] of the 6th May supports the arguments advanced by the Hon'ble Mover and observes that these arguments are applicable not only to the Central Provinces, but also to other Provinces, including Orissa. The writer requests the Government to introduce the half-assets rule in the future land revenue settlement of Orissa and to be kind to the zamindars of that Province, who are said to be in a very wretched condition.



98. The *Utkaldipika* [Cuttack] of the 6th May mourns the death of Babu Banamali Sinha, who, though a resident of the Dhenkanal Feudatory State in Orissa, was greatly respected by the Raja and the people of that State for his many virtues. He acted wisely for many years as the Dewan of Dhenkanal, and in the last years of his life he was an excellent adviser of the Raja and other Dewans of that State. Not only the people of Dhenkanal, but the people of whole Orissa are sorry for his death. The writer wishes peace and happiness to the departed soul and consolation to the bereaved family. The *Garjatbasini* [Talcher] of the 6th May also writes in a similar strain.

UTKALDIPIKA,  
May 6th, 1911.

RAJENDRA CHANDRA SASTRI,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE;

*The 20th May 1911.*







**REPORT (PART II)**  
ON  
**NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL**  
FOR THE  
**Week ending Saturday, 20th May 1911.**

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THE HISTORY OF THE  
CITY OF LONDON

FROM THE  
MIDDLE AGES TO THE PRESENT

BY  
J. H. COLEMAN

IN  
THREE VOLUMES

VOLUME I

THE  
MIDDLE AGES

THE  
REIGN OF  
HENRY II.

THE  
REIGN OF  
RICHARD I.



LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH  
BY THE BENGAL SPECIAL DEPARTMENT.

[As it stood on 1st January 1911.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	Kali Prasanna Chatterji, age 47, Brahmin	3,000
2	"Bihar Herald"	Patna	Weekly	Manmotho Nath Roy	600
3	"Biharee"	Bankipore	Do.	Sihya Sankar Sahai, zamindar and pleader of criminal court, Patna.	700
4	"Bengalee"	Calcutta	Daily	Surendra Nath Banerji and Kali Nath Roy.	About 6,500
5	"Bihar"	Patna	Monthly	Rai Bahadur Gajadhar Parshad, Kayastha, pleader, age 62.	800
6	"Hindoo Patriot"	Calcutta	Daily	Srish Chandra Sarbadhikari, age 43, and Kailash Chandra Kanjilal, pleader, Small Cause Court, also contributes.	700
7	"Indian Echo"	Ditto	Weekly	Kunju Behary Bose, age 45, Kayastha...	600
8	"Indian Empire"	Ditto	Do.	Kesab Chandra Banerji, B.A., age 46, Brahmin.	1,500
9	"Indian Mirror"	Ditto	Daily	Rai Norendra Nath Sen Bahadur, age 63, Head of the Maha-Bodhi Society.	1,000
10	"Indian Nation"	Ditto	Weekly	Not known	500
11	"Kayastha Messenger"	Gaya	Do.	Bidyanand Moklar, of Mohalla Mura-pore, Kayastha, age 40 years.	500
12	"Musalman"	Do.	Do.	A. Rasul and M. Rahman, Muhammaddans.	800
13	"Reis and Bayyet"	Do.	Do.	Jogesh Chandra Dutt, age 60 years, a Calcutta house-owner.	500
14	"Star of Utkal"	Cuttack	Do.	Kherode Chandra Roy Chaudhuri, Head Master of a Government College.	500
15	"Telegraph"	Calcutta	Do.	Surendra Nath Bose, B.A., age 39 years	2,000







## I.—FOREIGN POLITICS.

563. Referring to the adoption in nearly all the American States of the principle of "indeterminate sentences" in regard to criminals, the *Amrita Basar Patrika* writes:—  
 American Policy of dealing with criminals. "This system of 'indeterminate' sentence, provided it is adopted with the humanitarian idea of correcting and reforming the criminal, is bound to prove highly efficacious in a country like India where the population, generally speaking, is peaceful, gentle and highly amenable to kindness. The pity, however, is that the rulers here do not seem to be aware of the activities in progress in western countries in respect of treatment to criminals, or if they are so aware, they do not perhaps think it worth while to run abreast of the times."

AMRITA BASAR  
PATRIKA.  
12th May 1911.

## II.—HOME ADMINISTRATION.

## (a)—Police.

564. In drawing attention to the fact that Hiranya, the accused in the Dacca shooting case, who was acquitted by the Highest Court in the land, is still being shadowed by the police, the *Indian Empire* writes:—"As laymen, we do not know whether the High Court can take cognisance of this. If it is for something else that the police are shadowing the poor youth, let them say so. Even then, we cannot very well imagine the usefulness of the proceeding because if a suspect knows that he is being shadowed, he would certainly not put his neck into the noose. What then can be the meaning of the present move of the Dacca police. Evidently, no other complexion can be put on their action than that they are actuated by a feeling of giving trouble and worry to the poor youth. This is certainly reprehensible."

INDIAN EMPIRE.  
16th May 1911.

565. In deprecating the conduct of the police in the shadowing of Hiranya, the acquitted accused in the Dacca shooting case, the *Telegraph* writes:—"This open or loud shadowing cannot be for any detection of crime. Its only effect can be to worry and harass the party, to disgrace and humiliate him. We believe we need not explain this at any great length—it is so apparent. We now ask the authorities if they feel such tactics (*sic*) to be just, or believe it likely to enhance the reputation of Government and popularity of the police."

TELEGRAPH.  
13th May 1911.

566. The *Kayastha Messenger* writes:—"In Meerut Division in the United Provinces, Magistrates have been ordered not to record confessions of the accused persons brought before them by the police. The significance of this, declares the 'Sind Journal', can hardly be over-rated. It means that the authorities there are satisfied that the confessions are usually extorted, more or less by torture, which is a fact very well known to the people, but which those in authority have been unwilling to credit. What happens in Meerut or the United Provinces happens all over India—there is nothing peculiar in the former to cause any wide difference of treatment given by the police to accused persons in its custody. The question then is—and it was pointedly raised in the House of Commons—why should not the police be deprived of this power of mischief, especially seeing that confessions as a rule prove useless in the end."

KAYASTHA  
MESSENGER.  
8th May 1911.

567. On this subject the *Musalman* writes:—"In the interest of good Government and in the interest of the safety of the people, it behoves Government to take drastic measures to root out the evils existing in the Police Department. The fair name of the Government will be stigmatised if such a state of things be allowed to continue longer. We know full well that the Government is anxious to improve the efficiency and the morality of the Police, but so far its efforts have not proved successful. Moreover, the disease has not been

MUSALMAN.  
12th May 1911.



properly diagnosed in spite of an elaborate enquiry into the matter by the Police Commission, and the remedies prescribed have not accordingly been proper and sufficient. Severe punishment is as necessary for offending members of the service as it is necessary to attract to the Department better class of men. Respectable people yet fight shy of the Police—much less they are willing to accept service in the Department."

(b)—Working of the Courts.

AMRITA BAZAR  
PATRIKA,  
13th May 1911.

568. The *Amrita Bazar Patrika* referring to the questions asked by its correspondent "Ardent admirer" in regard to Treatment of Political offenders. Political offenders and the sentences passed on them, writes:—"Our correspondent asks us what should a Judge do in a case which is not withdrawn by the Crown, but in which an accused pleads guilty. Well, our reply is that the Judge should no doubt convict him upon the evidence in the record before him, but in sentencing him, he should also show him leniency, if he is convinced that the prisoner is a first offender and is sincere in his desire to reform his character. If the Sessions Judge of Alipore had acted up to this principle in the case of Hurrish and passed a more lenient sentence on him, not only would he have been within his rights as a judicial officer, but he would have also earned the thanks of the entire Indian public. It is absurd to suppose that he would have been, in that case, charged with having been influenced by any 'extraneous and political considerations' by any sane person."

BENGALUR,  
11th May 1911.

569. Referring to the death of "Charu Chandra Ghose," one of the accused in the Howrah gang case, the *Bengal* writes:—"We ask who was responsible for the trial and the confinement during trial of a person who has been declared innocent of the charges brought against him by the highest court in the land? Was his illness due to his confinement? The public have a right to ask and have a right to demand an enquiry into the matter. Will such an enquiry be made?"

(d)—Education.

INDIAN MIRROR,  
13th May 1911.

570. Referring to the fact that the education of Indian girls is being neglected, the *Indian Mirror* writes:—"Have our girls, we ask, no part or lot in national existence? We think they are entitled to greater attention than our boys. At any rate, the training of girls should proceed side by side. We want schools, colleges and universities for our young women as much as for our young men. India, we say emphatically, will never rise unless and until her womanhood is trained and elevated. We appreciate all the educational activities which we see around us, but we say again that they would be of no avail unless they comprehend the intellectual and moral advancement of India's young men and India's young women alike."

(h)—General.

INDIAN MIRROR,  
13th May 1911.

571. Referring to the fact that the conclusion of the Opium Treaty between China and England will necessarily mean a loss of revenue to the British Government the *Indian Mirror* writes:—"The only matter that remains to be considered is, how the Indian Government will find the revenue which it will lose by this transaction. We trust the apprehension of additional taxation will not be realised. We have too much faith in the financial administration of Sir Guy Fleetwood Wilson to entertain any doubt that every endeavour will be made to tide over the difficulties, if any, without resorting to the expedient of additional taxation."

AMRITA BAZAR  
PATRIKA,  
11th May 1911.

572. In quoting an article of the *Times* on this subject which states that the prospect of the almost immediate termination of the opium trade will inevitably cause serious



dislocation of the Indian Budget and probably entail fresh taxation, the *Amrita Bazar Patrika* writes:—"What fresh taxation means in India may not be realised by the people who have egged on the British Cabinet to the signing of the new Treaty; but it should certainly be within the cognizance of those who are responsible for the Government of this vast continent. It is to be hoped that the Government of India will not take the situation lying: but that it would approach the British Government for adequate help to make good the loss India will sustain through their action."

573. On this subject the *Indian Mirror* writes:—"We do not think, the moral effect of the Agreement is susceptible of

Opium Treaty.

exaggeration. The Eastern races will see that England is a truly Christian Power. After all, it is righteousness that exalteth a nation. Kingdoms and Empires, Powers and Principalities are all governed by the one moral law of the universe. Who can say what might have befallen England, had she ignored the promptings of her moral conscience in the present instance? This act of righteousness on her part, we say again, will bring her ample reward. The Government need not be troubled over the prospective loss of revenue. Providence will show how the gap may be filled."

574. In pointing out how the restriction of opium in China, would in no way prevent the Chinese from indulging in worse drugs, such as cocaine, morphia, or laudanum, which are imported by Foreign Nations, the *Indian Empire* writes:—"Thus, look at it from whatever standpoints we will, the British Nation who have played into the hands of these idealists and visionaries, ought on moral and political grounds to make good India's loss. Let us hope the Government of India would firmly and strongly urge this on the attention and consideration of the British public."

575. In quoting the press communique in regard to the forthcoming

Press communique in regard to the Delhi Durbar.

Royal visit to the effect that no addresses containing expressions of opinion in political questions and request for favours or allusions to topics of a controversial nature will be accepted, the *Bengalee* writes as follows:—"We have said again and again that the people of India do entertain the hope that the King-Emperor's visit will be made memorable by the grant of political boons. We are fully confident that British statesmanship will rise to the height of the occasion and will not allow an occasion of universal rejoicing to be converted into one of disappointment."

576. The *Bengalee* writes:—"The proposed inclusion in the Calcutta Pageant of the two scenes from the Ramayan and the Mahabharat has evoked hostile criticism in responsible quarters. We sincerely hope the authorities of the Royal Reception Committee will give the matter their best consideration and will see that Hindu feeling and Hindu susceptibilities are not in any way offended by anything they may propose to do."

577. In connection with the selection of Lord Curzon as standard-bearer for India at the Coronation ceremony at Westminster Abbey, the *Bengalee* writes:—"We should have thought that with India still unreconciled, with the sores inflicted on the Indian body-politic still festering, Lord Curzon would not be brought into any official or quasi-official relation with India. Surely, if a standard-bearer was wanted, Lord Minto—higher in the ranks of the peerage, an even greater pro-consul than Lord Curzon, popular in India in a sense to which Lord Curzon could lay no claim,—might have been selected. As it is, the selection of Lord Curzon is a blunder—a senseless blunder of a type which calls for severe reprobation."

Lord Curzon as Standard Bearer of India.

578. On this subject the *Bengalee* writes:—"We wish we could forget Sir Andrew Fraser, and all his doings. We wish we could forget the gloomy chapter of the Partition of Bengal and all that has followed in the train of that unhappy measure. But Sir Andrew Fraser will not allow us to forget him or his achievements. The lieutenant of Lord Curzon in what has been described as the gravest blunder under British rule since the battle of Plassey, the late Lieutenant-Governor has the effrontery to write his *apologia* under the guise of the reminiscences of his official life. It constitutes a vindication at once flimsy and feeble which will

Sir Andrew Fraser's Book.

INDIAN MIRROR,  
16th May 1911.

INDIAN EMPIRE,  
16th May 1911.

BENGALUR,  
12th May 1911.

BENGALUR,  
11th May 1911.

BENGALUR,  
16th May 1911.

BENGALUR,  
16th May 1911.



not satisfy the public or do credit to his fame or reputation. Sir Andrew Fraser, as might be expected, defends the deportations, for which we believe he was mainly responsible, and the Partition of Bengal, the agitation against which he puts down as having been prompted by selfish motives. Sir Andrew Fraser accords his whole-hearted support to the repressive measures and his only objection to the deportations was that the deportees were not longer kept under detention."

AMRITA BAZAR  
PATRIKA.  
15th May 1911.

579. Referring to a remark made by a correspondent of the *Manchester Guardian* to the effect that the policy adopted by Lord Hardinge, in regard to the acquitted accused in the Khulna gang case, if bold, was also wise, the *Amrita Bazar Patrika* writes:—"We can assure His Excellency that he would display even greater wisdom and statemanship by taking yet bolder steps, say, by repealing the Press Act and other repressive measures. And we have every hope, he will do this if the people do not betray the trust he reposes in them."

AMRITA BAZAR  
PATRIKA.  
12th May 1911.

580. In drawing the attention of Government to the recent work of demolition of a temple at Bhera by Muhammadans, the *Amrita Bazar Patrika* writes:—"What has now taken place will give perhaps the rudest shock to Hindu India, and we invite the close attention of both His Excellency the Viceroy and the Secretary of State to the doings of the Muhammadans at Bhera, under the alleged ægis of the local authorities as recorded by the *Punjabee* and ask them if they can offer any satisfactory explanation as to the necessity and propriety of needlessly wounding Hindu susceptibilities at the most tender point. Well, the work of demolition of the temple, it is said, has been done in the presence of the Deputy Commissioner and the District Superintendent of Police, who blocked the gates of the Ganj against the ingress and egress of Hindus. All this deserves a sifting enquiry. Surely, the authorities have a version of their own; for, we cannot believe that such wanton outrage was committed without rhyme or reason. That version, if anything, should be at once published."

INDIAN EMPIRE,  
16th May 1911.

581. In expressing regret at the recent demolition of a Hindu temple at Bhera in the immediate presence and under the direction of the Deputy Commissioner and the District Superintendent of Police, the *Indian Empire* writes:—"So long the authorities do not explain this circumstance, Hindu India must remain in a state of panic and insecurity. We hope His Excellency the Viceroy will not fail to hold a strict enquiry into these allegations, because they set a very undesirable example and more, they are likely to create bitterness of feeling and keen disappointment as also unwarrantable exultation."

AMRITA BAZAR  
PATRIKA.  
13th May 1911.

582. The *Amrita Bazar Patrika* writes:—"The question of *begar* or forced labour, we mean the residue that is left—is cropping up again and again in various provinces of the empire. The latest that we hear of comes from Garwhal. The *Garwhal*, a monthly local journal, in its February number has given the place of honour to an article headed 'an humble prayer of the Begaries of Garwhal to the Sirkar'; we invite the prominent attention of the Government to this article which makes out a strong case in favour of the abolition of the system, more so as Kumaon is on the eve of being proclaimed as a regulation division. It is certainly a matter of regret that *begar* should still continue to flourish in British dominions under such names as 'Coolie Utor' 'Baroda Farash'; what the effects of the system as it obtains in Garwhal are, is described by the 'Garwhalee' in emphatic language."

## VI.—MISCELLANEOUS.

HINDOO PATRIOT,  
13th May 1911.

583. The *Hindoo Patriot* publishes the following as some of the items of the forecast of the *Bengali* year by Pandit K. P. Saraswati, commencing from the 14th April 1911 to 13th April 1912:—

"(i) The partition of Bengal will take place in some modified form which will satisfy the people to a great extent.



- (ii) There will be great disturbances in many parts of India, especially at the following places:—Bombay, Cawnpore, Madras, Patna, Barisal, Calcutta and adjoining places.
- (iii) The present Governor-General of India will appreciate the feelings of the public and will try to show even-handed justice in his administration.
- (iv) Swadeshism will be in full swing and will do much good to the country.
- (v) Some big Hindus and Muhammadans will be favoured with prize appointments."

H. C. CUNNINGHAM,

*Spl. Asstt. to the Deputy Insp.-Genl. of Police.*

OFFICE OF THE BENGAL SPECIAL DEPT.,  
9, ELYSIUM ROW,  
The 20th May 1911.



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